

THE SHEKEL



*Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.*



Volume XXIV No.1

January-February 1991



*Jewish Settlements in Bessarabia
Showing Total Jewish Population
1897*

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

5150 W. Copans Road Suite 1193

Margate, Florida 33063

Tel. 305-974-2336



MOE WEINSCHTEL, *President*
EDWARD JANIS, *Vice-President*
JULIUS TUROFF, *Secretary*
SYLVIA HAFFNER MAGNUS, *Treasurer*

THE BOARD OF DIRECTORS

Edward Janis
Sylvia H. Magnus

William Rosenblum
Donna Sims
Stanley Yulish, *Chairman of the Board*
Michael Druck, *Membership Chairman*

Nathan Sobel
J.J. Van Grover

Mel Wacks
Moe Weinschel

The American Israel Numismatic Association is a cultural and educational organization dedicated to the study of Israel's coinage, past and present, and all aspects of Judaica numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinion of A.I.N.A.

Membership fees: Annual \$15.—, Life \$200.—, Foreign \$20.— Junior \$5.—. Club membership \$15.—. Please send all remittances, undelivered magazines, change of address and zip code, with old address label to: A.I.N.A., 5150 W. Copans Road, Margate, Fla. 33063.

Printed in U.S.A.

Table of Contents

President's Message

By Moe Weinschel.....2

The Jews of Bessarabia

By Edward Schuman.....3

A Halachik Aspect of Numismatics

By Sanford L. Aronin.....8

Aliya: Exodus 91 Commemorative

By Guri Grossman.....10

Aleph Beth Page

By Edward Janis.....12

Mordecai Manuel Noah

By Edward Schuman.....14

Dr. Bela Schick

By Mel Wacks.....18

Paterson

By Peter S. Horvitz.....20

Amsterdam Jewish Community Medal

By Samuel Matalon.....22

The Beautiful Field of Judaic Shares

By Samuel Matalon.....23

The Keys of Jerusalem-1861

By Ermete Pierotti.....26

The Little Runaway Who Helped Found

A Nation

By Edward S. Rochette.....27

French Jewish Banker Stands Up

To Widespread Smear Campaign

By Michel Zlotowski.....30

Second Temple, Third Temple, Temple..?

By Abraham Rabinovich.....33

Divvyng Up The Drops

By D'vora Ben Shaul.....38

Photography by HENRY KRAMARZ

The President's Page

By Moe Weinschel



Dear Member:

Our accountant has given me a preview of the A.I.N.A. financial standing which will be incorporated into the financial statement which will be rendered in May. We are in sound shape and the results of our economies are showing up. We no longer have the expense of an office, a secretary, and have kept expenditures to a minimum. We have generated some additional income from the I.G.C.A.M.C. coin and medal offerings. Our largest expense is the SHEKEL, and it is worth every cent. The SHEKEL has drawn accolades in all areas of numismatics.

Last August, at the A.N.A. convention in Seattle, during the Tokens and Medals Society meeting, our editor, Ed Schuman, was presented with the Sylvia and Ben Odesser Award for outstanding Judaic writing and publication. We can justly be proud of our accomplishments.

Membership dues are coming in at a relatively slow pace, so we are reminding all to please mail in your check for \$15.00 A.S.A.P. and continue receiving the biggest bargain in our hobby.

The A.I.N.A. annual membership medal will be sent to all paid up members. On that subject, congratulations to Lawrence V. DeCresoe, who submitted the winning design for the annual medal and many thanks to those who submitted designs. There were nine other designs submitted and we were hard put in making the winning choice. Please continue to send in designs as they will kept in a file and entered again in future competitions. A special medal is planned for our 25th Anniversary in 1992.

We hope to be represented at the A.N.A. spring convention in Dallas, and will be at the 100th anniversary A.N.A. Chicago convention, with a large exhibit of Israel Numismatics. At this time we are busy with plans for our annual spring convention and the annual A.I.N.A. meetings.

Shalom, שלום

A handwritten signature in cursive script, appearing to read 'Moe'.

Moe Weinschel

The Jews of Bessarabia

By Edward Schuman

Bessarabia is the name given to the region between the Prut and Dniester rivers, an area lying between and part of Russia and Romania. Prior to 1812, it was a part of Moldavia, with several districts under Ottoman control. From 1812-1918 Bessarabia was part of Russia, reverting back to Romania again from 1918 to 1940, when it again became part of Russia. At the present time, the larger or central part of Bessarabia is in the Moldovian Soviet Socialist Republic and the extreme northern and southern sections are within the borders of the Ukrainian Soviet Socialist Republic.

Jewish sephardic merchants from Constantinople travelled through Bessarabia using the trade routes which crossed the territory, linking the countries of the East and the Black Sea shores with Poland. Jewish merchants from Poland soon began travelling to, and making their homes and businesses in the region, thus forming the foundation for Jewish settlement.

By the early 18th century, prominent Jewish communities were established in several commercial centers. Towards the end of the century relatively large numbers of Jews were living in most of the urban settlements and in many villages. In the 18th and 19th centuries, Jews in the area

mainly engaged in local commerce and liquor distilling. Some traded on a considerable scale with neighboring countries. In the villages, the main occupations were leasing activities, tailoring and innkeeping.

After Russian annexation in 1812, Bessarabia was included in the "Pale of Settlement" those regulations which mandated that the Jews only reside in certain areas of the country. Many Russian Jews came to Bessarabia at this time, from other parts of the country that became restricted to Jewish settlement. The Jewish population centered around Kishinev and around 1897 numbered 228,620. Of these, 109,703 lived in the larger towns (48%) of which 50,237 lived in Kishinev, 60,701 (26.5%) in small towns, and 58,216 (25.5%) in the villages.

Since Bessarabia had autonomous status, all their formal rights were confirmed, and the Jews of Bessarabia were spared several of the most severely anti-Jewish decrees issued in the first half of the 19th century. But by 1835, the liquidation of the Bessarabian autonomy began, and the same Jewish legislation which applied to all Russian Jews was enacted against the Jews of Bessarabia. The Treaty of Paris of 1836 allocated to Romania a portion of the southern part of Bessarabia,

and many localities including Kishinev became border areas. Restrictions against Jews were not strictly enforced resulting in a great influx of Jews into the region. However, anti-Jewish riots occurred in 1872 in several towns in the area which aroused both Jewish and non-Jewish public opinion in both America and Europe. The "May Laws" of 1882 severely affected Jews in Bessarabia, and frequent expulsions ensued. This was the beginnings of Russian Jewish immigration to the United States.

Among those fortunate to be able to leave Bessarabia were my grandparents, Isaac and Rebecca Schuman, who arrived in Philadelphia in 1883 with their baby daughter (my Aunt Sara). After another daughter (my Aunt Mamie) they had a son. Philip, my father, was born in 1900..

Hovevei Zion societies were founded in Kishinev and other areas to resettle the Jews in Erez Israel. Meir Dizengoff, later one of the founders of Tel-Aviv and most notable as mayor of this city was an important leader in this movement. Seven delegates from Bessarabia, of whom six were from Kishinev, were in attendance at the founding meeting of the Hovevei Zion Odessa Committee (April 1890), and the Zionists of Bessarabia were represented at the First Zionist Congress in 1897.

The waves of pogroms swept the area again in 1903 and 1905 in which 108 Jews were

murdered, three towns and 68 other localities were struck with damages estimated at more than 3,500,000 rubles. The 1917 Russian Revolution finally brought civic equality for the Jews of Bessarabia.

After Bessarabia became a part of Romania in 1918, its Jews automatically gained Romanian citizenship. However as a result of the Nationality Laws of 1924, many Bessarabian Jews who could not fully meet the requirements were deprived of Romanian nationality and classified as aliens. According to a census taken in 1920, there were 267,000 Jews who lived in Romanian Bessarabia.

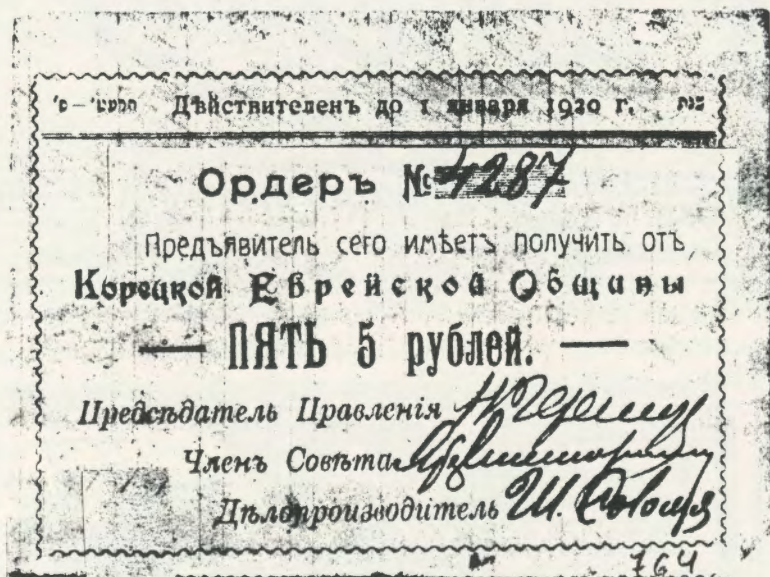
As in other parts of Romania, the Jews encountered popular hostility, anti-Jewish measures, and petty administrative harassment. Their economic situation also deteriorated badly, due to several droughts, the world economic crisis, and the separation from its former Russian market. Assistance was provided from abroad principally by the American Joint Distribution Committee and the ICA. More than 40 Jewish savings and loan banks operated in 39 localities, with ICA aid..

Similar situations occurred in that part of Bessarabia which remained in Russian-Ukraine. Numismatic remnants of these organizations can occasionally be found, but they are scarce.

In 1920, the Community of Koretz (district of Volin-the Ukraine) issued currency in the

amounts of 1, 3, 5, 10, and 20 Rubles. The literal translation reads as follows; the bearer of this receipt may receive from the Koretz Jewish community – rubles. The notes were hand signed on the bottom by the President of the Council, a member of the Council, and the secretary of the Council. A

Russian 100 Karbovanez bank-note was issued in 1917 before the communist regime, which has Russian, Polish and Yiddish inscriptions. A government lottery ticket of this era is also pictured with Hebrew inscriptions imprinted. Items such as these, attest to the Jewish presence and influence



Jews were still alive. The great majority had been massacred by the Einsatzkommandos and by Nazi and Romanian soldiers. Many others were deported, and of those who survived, many emigrated to Israel.

Under the Soviets, central and northern Bessarabia as well as a narrow strip on the west side of the Dniester River became the Moldovan Soviet Socialist Republic.

Today there is much unrest in the region. A small area, on the right bank of the Dniester River, where Russians and Ukrainians are the majority, announced their declarations of secession from Moldova, and form a new Dniester Soviet Socialist Republic. The recent nationalistic aura, which is engulfing all of the republics that make up the U.S.S.R. has created this problem. Because Moldova has an ethnic Romanian majority. Moldova's declaration of sovereignty, and its adoption of the Romanian flag as its own, even though the Moldovan government disclaims any intention of reuniting with Romania in the foreseeable future, is the cause of concern for the republic's Russian and Ukraine minority. The central government in Kishinev responded by sending in armed police troops, and in the skirmish which followed, several people were killed in the action.

The Moldovanian Soviet Socialist Republic has an

approximate 30,000 member Jewish community. So far, it is unscathed, but it is troubled by the ethnic tumult around it. The Jewish community leadership has declared its neutrality in the struggle between the Moldovan and ethnic minorities in the republic. Most of the Jews still remaining in Kishinev seem to sympathize with the Moldovan aspirations, while representatives of the 8000-10,000 Jews in the Dniester river communities which announced their intent to secede appear in tune with the separatist sentiments of their compatriots.

Both the Moldovan government, and the leadership of the Dniester Republic, loudly proclaim sympathy with Jewish aspirations, and appeal to the Jews not to leave for Israel. Both sides insist that they will not tolerate anti-Semitism and accuse each other of allowing anti-Semitic activities in their regions.

Dispite these statements of solidarity from their non-Jewish neighbors, Jews are exiting Moldova at an astounding rate. It is estimated whereas a year ago, 75,000-100,000 Moldovan Jews could be accounted for, within twelve months there may be as few as 5000 remaining in the republic. The Moldovan Jews are leaving on busses, which run eight times a week between Kishinev and Bucharest, where the olim board El-Al planes to Israel.

A Halachik Aspect of Numismatics

by Sanford L. Aronin

When the Israelites entered the Holy Land, they were commanded to destroy the pagan altars and to wipe out the names of the pagan deities. But, "Ye shall not do so unto the Lord your God" (Deuteronomy XII:4).

Dr. J.H. Hertz, late Chief Rabbi of the British Empire, in his commentary to the Pentateuch (Five Books of Moses), states that from these verses, the rabbis deduced "the prohibition to obliterate in any way the Divine Name in a scroll or book. In later ages, it became customary to bury disused Hebrew books so as not to dispose of them in any way that would involve destroying something containing a Divine Name. Hence, the Institution of the Genizah (secured hidden place) in Eastern Jewish communities and the periodic burial of disused, tattered and fragmentary books of Scripture and devotion in Russo-Polish Jewries."

In late August, 1976, I saw an ad for a bronze jeton from the Netherlands of 1576. It was described as follows: "Armed horseman. Rev: woman kneeling in prayer; Hebrew characters for Jehova in clouds above." What a great way to celebrate our country's Bicentennial: buying a coin that was 200 years old when the USA was born! In my letter ordering the jeton, I asked the reason for its having been struck and the Hebrew letters.

Along with the jeton came a note from Charlie Wyatt of Ponterio & Wyatt, the San Diego coin dealers: "The reason for striking this par-

ticular jeton seems to be an appeal for peace. The armed horseman seems to be Death. In about 1572, the Northern Lowland Provinces revolted against their Spanish rulers. From then to about 1612, there was an almost constant state of warfare throughout the provinces and consequent great suffering by the common people, especially the small farmers.

"The reason for the Hebrew letters is that it was considered blasphemous, for some reason, to write the word 'God' as a personification (either in Latin or Dutch) at this time. Thus, God is represented by the Hebrew characters for Jehovah in the clouds. The most probable interpretation of the reverse scene would be 'God help us.'"

To see what Halacha (Jewish law) says about this historical item of Judaica, I brought it to the synagogue and showed it to Rabbi David Silver, an instructor of Talmud in the Chicago Jewish Academy. A short time later, he showed me a paragraph in the *Aruch Hashulchan* (a book of Jewish law by Rabbi Yechiel Michel Epstein — 1829 to 1908). There Rabbi Epstein quotes, in Chapter 276, of Yoreh Deah, a statement from the Talmud (Shabbos 61da): "If the Name is written on the handles of vessels or bedposts, it must be excised and placed in Genizah (so that the Name will not become erased or otherwise desecrated)." And he continues, "A silver medallion hung from a child's neck that contains verses of Scrip-

ture and Holy Names must be placed in Genizah in its entirety: since the purpose of the medallion is to contain the verses, excising the Name is not sufficient."

It seemed that my Judaic memento of the Bicentennial was destined to be buried!

However, I felt that such an important relic deserved further research. In a commentary on the *Code of Jewish Law* by Rabbi Joseph Caro (1488-1575), *Pischei Tshuvah* (the Gates of Repentance or Reply) by Rabbi Abraham Zvi Eisenstadt (1813-1868), I found the following statement: "My father, of blessed memory, in his book, discusses a case where a Burial Society engraved on glass cups several verses of Scripture containing Holy Names and another rabbi prohibited them from drinking from these cups, quoting the Code: 'If a vessel contains a Name, the place of the Name must be excised and placed in Genizah.'" His father discusses the source of this law: the statement of the Talmud quoted above specifies that the Name written on the *handles* of vessels is to be excised. Since people hold the vessels by the handles, a Name written thereon will easily become erased or otherwise desecrated. But if the Name is engraved on an honored vessel such as the Burial Society's glass, there is a possibility that it may be used. Never-the-less, his father leans toward strictness. However, if the Name is covered by a band of gold or cloth, it is permitted to drink from the cup without any question.

From the above conclusion, it would seem that placing the jeton in a coin holder to prevent it from wear would solve the problem of

erasing or desecrating the Name.

It has been said many times that before you buy the coin, buy the book. Perhaps the book to be purchased should be the *Code of Jewish Law*!

(Note: The above discussion is not meant to be a halachic decision. If you have any similar questions, please consult your rabbi.)



Cup for Burial Society, Bohemia or Hungary, 1692. Enamelled glass. Annually, the Burial Society held a festive meal at which it was traditional to use elaborately large wine cups.

ALIYA: Exodus 91 Commemorative

By Guri Grossman, Press Division, The Jewish Agency

The ingathering of the Exiles is the main challenge facing the State of Israel. Its supreme importance as a cornerstone of Modern Israel was recognized in the 1948 Declaration of Independence, in the Law of Return, which guarantees every Jew his birthright of living in Israel.

The history of the modern day Return to Zion is replete with the fascinating exploits of the different Aliyas, from before the State was established, until the present.

Many who made Aliya did so in order to fulfil a Messianic dream. Many others were moved by a Zionist vision, and yet others simply sought a safe haven from persecution in the Diaspora.

Israel cannot meet the challenges of Aliya all on its own. The Jewish people all over the world, working through the Jewish Agency, is partner to both the hard work and the success. The Jewish Agency contributes to Aliya in many ways: encouraging and preparing Jews around the world for Aliya, covering transportation costs of the new immigrants and their freight, participating in the first stages of absorption in Israel, and offering welfare to needy immigrants. So far, over 2 million immigrants have been absorbed in Israel.

The collapse of the Iron Curtain started a surge of Aliya, from the Soviet Union in particular. Whereas in 1985-88 the total number of Olim to arrive in Israel every year was 12,000 on average, in 1989 the

number more than doubled (25,000) and in 1990 it reached 165,000 of which 150,000 immigrants came from the U.S.S.R. Every month, 65,000 emigration requests are sent from Israel to the Soviet Union, and soon one and a half million Soviet Jews will have approved requests to immigrate to Israel.

In 1991, a record 400,000 new Olim are expected in Israel, an immense reservoir of human resources which is bound to enrich and strengthen Israel immeasurably.

Almost immediately after the Iron Curtain was raised, Jewish Agency representatives started operating openly in Jewish concentrations in the U.S.S.R. preparing thousands for Aliya. Jews, who had been completely cut off from Judaism and Zionism for over 70 years, rediscovered their roots through Hebrew language and Jewish Heritage studies sponsored by the Jewish Agency.

Besides the increasing Aliya from Eastern Europe, the Aliya of Ethiopian Jews is again continuing, together with a rise in the number of immigrants coming from South America and other countries..

Exodus 91 Commemorative Coin is not only of considerable historical importance. When you purchase it, you are in fact helping the State of Israel meet the tremendous financial cost involved in the successful absorption in Israel of today's mass Aliya.



Description of coin:

Obverse: figures of immigrants getting off a plane; the verse "I will gather them out of all countries" (Jeremiah 32, 37) in Hebrew and English

Reverse: nominal value in Hebrew and English: Gold coin: NIS 10; silver proof: NIS 2; silver B.U.: NIS 1; the State Emblem; the year:

1991- תשנ"א

Edge: gold coin- milled; silver coins- "43rd year of the State of Israel" in ancient Hebrew characters

Design: obverse; Nathan Karp
reverse; Ruben Nutels

Reliefs: Tidhar Dagan-Israel

Minting: gold & silver proof: Utrecht; silver B.U. Stuttgart

The ALEPH BETH Page

...Dedicated to the Beginner *by Edward Janis*

Q. A fellow collector recently showed me a large silver medal that had crossed flags and the Israel Defence Force sword and olive branch insignia in the center of a six pointed star. He said it was from the Sinai Campaign. I remember French inscriptions under the star. How come? Mr. Y.R., New Haven, Ct.

A. This was a Government of Israel presentation medal issued in 1957 and presented by the Prime Minister, David Ben-Gurion, to French military personal for meritorious service, duty and cooperation with Israel's Armed Forces. Lest we forget, France was a participant against Egypt in the May 1957 war that was halted by the United Nations. Haffner lists this as PM-1 and states that this rare medal was presented to the French pilots who took an active part in ferrying Israeli paratroopers in the Eliat campaign to open the Gulf of Eliat to Israel shipping. Other sources state the medals were presented to French generals who assisted in the campaign. In either case, on the reverse of the shield there is a French inscription. "In profound recognition/ for his contribution/ a replica of his signature above David Ben-Gurion."

The issue of this medal in 1957, five years before the I.G.C.A.M. came into being, was struck and designed by Shamir Beros. in Tel-Aviv. In Haffners early issues of "Israel's Money and Medals", the medal is listed as PM-1 a silver plated bronze medal, having a final mintage of 30 pieces which were engraved in the shield BY HAND, by Shamir after striking, and plating. PM-1a is listed the same, bronze with no final mintage.-value \$500. In the 1979 edition we find two new additional PM listings 1-b bronze, 1-c silver.



At this stage, what started out as a simple question about French legends and inscriptions on an Israel presentation medal now became complex. I prepared the following chart from my personal library of catalogs which certainly is not complete.

Date	Auction Sale	lot	metal	sales/estimate price	remarks
May 74	Promisedland	926	silver	\$500/700 (e)	
May 76	R. Ellenbogen	599	silver	\$400/600 (e)	
Apr 77	M. Rappaport	158	bronze	\$1250.-	ex Superior 71/\$460
Aug 78	Sidney Olson	2600	silver	\$450/up	
May 79	Stan Yulish	4207	silver	\$275.-	not any above
May 79	Stan Yulish	4208	bronze	\$235.	
Sep 81	LA Rosenblum	448a	silver	\$450.	Quotes Ark 80/\$700

Note: all the listings are bronze and silver. None are silver plated bronze PM-1 and PM-1a. I do not trust minting figures that are supplied by private mints, because the dies are out of government control. When were the silver and bronze pieces struck? For which entity or person(s)? I do not believe that any presentation pieces should be sold to the public, and if it is, it should be stamped copy or replica, or struck in a different metal than the original. Your comments on this or any other presentation medals will be appreciated.

Coins in Ancient Prayer *by Lawrence N. Rogak*

Saturday, Sept. 29th was Yom Kipper, the holiest day of the year for those of the Jewish faith. As I sat in Temple, I flipped through the prayer book (siddur) when the following passage jumped out at me.

...." *The Bible relates that God created Adam, a single human being, as the forefather of all mankind. This teaches us that to destroy a single life, is to destroy a whole world, even as to save a single life is to save a whole world... That mankind began with a single human being proclaims forever the greatness of the Holy One. For man stamps many coins with one die, and they all look alike, but the Holy One stamped every human being with the die of Adam, yet no person is like any other.*"..... This passage from the Talmud was written by rabbinical scholars over a thousand years ago. It is exhilarating to think that ancient Jewish wise men chose the minting of coins as an analogy to show both the superiority of the Creator and the unique value of every human life. If you ponder it for awhile, it is a wonderful thought and it has given me a deep feeling of significance for numismatics.

Naturally, my wife said to me. "A thousand pages of prayers in the siddur, and you manage to find one in reference to coins."

Reprinted from Coin World 10/24/90

Mordecai Manuel Noah

By Edward Schuman

Mordecai Manuel Noah was probably the most influential Jew in the United States in the early 19th century. He was born in Philadelphia in 1785. His father, Manuel Noah was a revolutionary soldier, and later an itinerant merchant who went bankrupt. It is said George Washington was a guest at his parents wedding ceremony. When Noah was four years old, his father disappeared and he was raised by his maternal grandfather, Jonas Phillips. With the assistance of Robert Morris, the financier, and senator, he was able to secure a position as a clerk in the United States Treasury.

His political career began in 1808, when along with other "Democratic Young Men", he supported the Republican candidate, James Madison, for president. Noah had a varied career in the holding of public office. He was at various times sheriff of New York County, Judge of the New York Court of Sessions, Surveyor of the Port of New York, and United States Consul to Tunis.

His most important political office, and one connected with his intense Jewish feelings, was that of consul to Tunis. Rights of civilized nations had to be defended. In some cases by ransom being paid to the Barbary pirates, or in others, by military power. A problem occurred about exceeding his authority in regards to ransom payments caused his recall. It took approximately a year to vindicate his honor, and it was

proved that he had acted in a most proper manner under most difficult circumstances. He had learned first hand of the persecution and oppression of the Jews of Europe, and vowed to do whatever he could to assist them.

On July 2, 1819 he published an article in the Koblenzer Anzeiger pointing to the perils of European Jews despite the sympathy of many good men. "Another glorious country is beckoning to them from afar. Free America, with its great immeasurable vast stretches of land...welcomes the suppressed peoples of the old world. "A new Jewish state" could be founded and "equal Palestine in size". This was the beginning of the fantastic Grand Island project that culminated in September, 1825.





This "cornerstone" of Noah's projected Jewish city on Grand Island, N. Y. is now in the Buffalo Historical Society.

It was then, that Noah, in an Episcopalian church in Buffalo, unveiled the foundation stone of "Ararat, A City of Refuge for the Jews". It was to be build on Grand Island, lying in the Niagara River, near to Buffalo on an area of approximately the size of Manhattan.

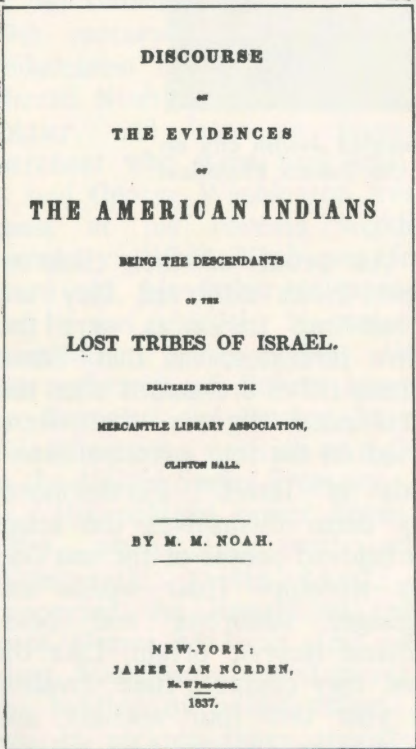
Noah had received a suggestion from Berlin that he organize in the United States a cooperating branch of the Verein fur Kultur und Wissenschaft der Juden (Society for the Advancement of the Culture and Science of the Jews) to discuss with them the means of promoting the emigration of European Jews to the United States. The wealth and enterprise of Jews would be a great auxiliary to the commercial and manufacturing if not the agricultural interests of America.

In his call to Ararat, Noah particularly directed his invitation to the American Indians. He was of the belief that they were of the nine and a half tribes captured by the Assyrian King, tribes that because of their earlier suffering in Egyptian bondage, had wandered in a northwest direction which brought them to America.

As proof of their Hebrew origin, Noah observed they are divided into tribes as were the ancient Israelites, and that "Some of these tribes are named after the Cherubimical figures that were carried on the four principal standards of Israel." Furthermore, they deem themselves the select and beloved people of the one God they worship. Their words and language, sonorous and bold, evidence Hebraic origin. Like the Jews, they compute time, dividing the year into four seasons, and the months by the new moons, which commenced like "the ecclesiastical year of Moses, the first moon after the vernal equinox."

Their High Priests and prophets, sacrificial cult, marriage and mourning custom, circumcision, all emulate those of the Jews. "The Indians are not savages, they are wild and savage in their habits, but possess great vigour of intellect and native talent. They are a brave and eloquent people, with an Asian complexion and Jewish features. If the tribes could be brought together, could be made sensible of their origin, could be civilized, and restored to their long lost brethen, what joy

to our people, what glory to our God, how clearly have the prophecies been fulfilled, how certain our dispersion, how miraculous our preservation, how providential our deliverance."



Title page of address by Mordecai Noah (published 1837).

But after Ararat, Noah met from the Jews in the United States indifference, and from the Jews in Europe the ridicule. German Jews were beginning to join the vastly increasing general German immigration, but they were not coming to Ararat

Noah turned more strongly to the idea of Palestine as a national home for the Jews. As the best known American Jew of his time, Noah in 1840 delivered the principal address at a meeting of B'nai Jushurun in New York, protesting the infamous Damascus Affair..

Noah was a prolific writer, journalist and playwright. Many of his plays reflected his intense patriotic fervor. He became the publisher or editor of several influential newspapers, among which were the National Advocate, which ardently supported the New York County Democratic Party. He broke with Tammany over its opposition to De Witt Clinton and supported him for governor. He supported the Texas revolt of 1836 against Mexico, and angrily

New-York. No. 3072

DISTRICT OF NEW-YORK - PORT OF NEW-YORK.

Elbe, Jones. I CERTIFY, That there was imported into this District, on the 20th of February, 1830, by E. Grousset, in the American Brig Elbe, Jones, Master, from Marseilles, one Case of Muscat

No. 1159 B. 12. Wine, numbered and marked as per margin, containing two Gallons.

MUSCAT. Countersigned by

SAMUEL SWARTWOUT, Collector.

M. M. NOAH. *M. M. Noah* Inspector. Per *Theodore Anne*

attacked the abolitionist cause. He died in 1851.

He was selected to be included in the Samuel Friedenberg collection of Great Jewish Portraits in Metal for the Jewish Museum. The illustrated cast bronze plaque was engraved by I.Sors. The illustrated item of fiscal paper is a receipt signed by him during his tenure as Surveyor of the Port of New York. It is from the Linda and Steven Marcus Judaica collection, and is a dual collectible as a rare numismatic item as well as autographical since it bears the ink signature Noah. It partially provided the numismatic connection for this article...



Mordecai Manuel Noah

Hebrew Free Loan Society

	New York, <i>Feb. 14,</i> 189 <i>2</i>
On demand <i>I promise to pay to the order of the</i>	
<i>Hebrew Gemilath Chassodim Soc'y,</i>	
<i>Twenty Five</i>	<i>100</i> Dollars.
at its office No. 215 East Broadway, New York, City.	
Value received	<i>Louis Weiss</i>
	In presence of
<i>3 14</i>	

In 1892, eleven immigrant Jews met in the Winter Synagogue on the Lower East Side to discuss the plight and poverty of their neighbors, and to put up the grand total of \$95 to be loaned to newcomers at no interest. This was the founding of the Hebrew Free Loan Society, rooted in the biblical injunction from Exodus, "If thou loan money to my people, thou shalt not lay upon him interest. "These interest free loans, - *gemilath chassodim* - amounted in that first year to \$1205; in 1976 the organization's trust in the financially distressed was expressed by loans exceeding \$1.5 million. The illustrated receipt is one of the earliest checks drawn by the Hebrew Free Loan Society.

Dr. Bela Schick

by Mel Wacks

Dr. Béla Schick, "The Dean of American Pediatricians," has been chosen as the 1990 inductee into the Magnes Museum's Jewish-American Hall of Fame. He joins 22 previous honorees, including Albert Einstein, George Gershwin, Jonas Salk, Golda Meir and Benny Goodman. A portrait plaque of Dr. Schick will be hung in the Hall of Fame, and miniatures will be made available to the public, in the form of limited edition bronze, silver and gold high relief medals.

The Schick Test for diphtheria was announced to the world in 1913 by Dr. Béla Schick, the Associate Professor of Pediatrics at the University of Vienna. This medical breakthrough made it possible to determine which children are susceptible to diphtheria, and eventually led to an effective campaign of prevention against the deadly disease. Diphtheria had taken countless young lives since it was first mentioned in the sixth century writings of Aetius.

However, the campaign against diphtheria did not take off in earnest until after Dr. Schick had moved to the United States in 1923, to become Director of the Pediatric Department of Mount Sinai Hospital in New York. In 1927, there were 10,000 cases of diphtheria recorded in the U.S., with about 10,000 deaths. Over the next five years, a massive campaign coordinated by Dr. Schick, virtually eliminated the dreaded disease. Millions of nickel-size buttons were handed out to children, reading "I AM

SCHICKED! ARE YOU?"

Eighty-five million pieces of literature were distributed with an appeal to parents to "Save your child from diphtheria." These illustrated brochures were created by a talented young artist who had recently emigrated from Germany — Gerta Ries. Remarkably, over 65 years later, the same artist — Gerta Ries Wiener — has been commissioned by the Magnes Museum to create a plaque and limited edition art medals to honor Dr. Béla Schick. This marks the tenth commemorative brilliantly sculptured by Ms. Wiener for the Jewish-American Hall of Fame; others have included Louis Brandels, Golda Meir, Isaac Stern and Emma Lazarus. Her medals have been exhibited at the Smithsonian Institution, the San Francisco Mint, and at several gatherings of the Federation Internationale de la Medaille.

In addition to discovering the Schick Test for diphtheria, Dr. Schick established fundamental principles of allergy, published a pioneering clinical monograph on scarlet fever, made important studies of the nutrition of the newborn, and was a leading authority on tuberculosis. He also was co-developer of incubators for premature infants, and was a founder of the American Academy of Pediatrics.

Together with his wife, Béla helped Jewish refugees from Nazi terror, and established the Béla and Catherine Schick Foundation. Sadly,



while Dr. Schick was busy saving lives, his sister and over thirty members of his family died in German concentration camps.

Today, Schick's name lives on in the Béla Schick Lectures presented at Mount Sinai Medical Center and the Béla Schick Pediatric Department at the Albert Einstein College of Medicine. But his true legacy are the millions of children around the world whose lives were saved as a result of the Schick Test and diphtheria anti-toxin.

The unusual rounded trapezoidal shaped Béla Schick medals are large 2 inches diameter, weighing about 3 troy ounces; each is individually

serial numbered on the edge. The obverse design features artist Gerta Wiener's sensitive portrait of Dr. Schick, with his gentle smile, comforting a young patient; his name and dates (1877-1967) are inscribed. The reverse depicts a playful girl, plus a meaningful quote from the Talmud: "The world is kept alive by the breath of children." It was this Talmudic concept that Béla had used to help persuade his father to allow him to pursue continued education in pediatrics, rather than to join the family grain merchant business ... for which millions of healthy children can be thankful.

Paterson

by Peter S. Horvitz

The first YMHA, Young Man's Hebrew Association, in America was founded in Baltimore in 1854. The Jewish Y movement quickly spread across the country. In 1902 the first YWHA, Young Women's Hebrew Association, was founded in New York. Often, after that date, the two organizations are found associated in the same city.

The city of Paterson, in northern New Jersey, was founded by Alexander Hamilton in 1791 on the Great Falls of the Passaic River. Hamilton was attracted to the sight because of the energy potential of the falls. Paterson is considered America's first industrial city. Jews are first known to have settled in the city about 1844.

The YMHA and YWHA opened a joint headquarters in Paterson in 1925. This building was designed for religious, educational, social, and physical education work. The date of the opening of this building was confused by the *Encyclopaedia Judaica* as the date of the organization's establishment. The prior existence of the Jewish Y of Paterson is proven by the medal which is the inspiration for this article and which bears the date 1924.

The medal is struck in silver and measures 34 millimeters. The central image of the obverse is a male runner, running forward. Beneath him is a ribbon inscribed PATERSON, N.J. To his left is a circle with a Jewish star, to his right is a circle with the symbol of the Y, consisting of the letters YM & WHA, dominated by the large Y.

Behind the ribbon and circles is a victory wreath of laurel. The reverse has been left mostly blank for inscription. On this particular medal the inscription is 440 YDS RELAY, GIRLS 1924. At the bottom is the trademark of the manufacturer, the head of an eagle facing right over the letters D and O. Beneath is the word STERLING and then beneath that the name of the manufacturer, DIEGES & OLLST. The medal has a ring mounted at the top to attach a ribbon. The ribbon is evenly divided vertically with light blue on the left and white on the right.

As famous as Paterson is in the world of industry for its history of heavy industry and its famous silk production, in the world of the arts it is best remembered as the inspiration for one of the major American poems of the twentieth century, *Paterson* of William Carlos Williams (1883-1963). Williams's poem presents a mosaic portrait of the city, its past, its inhabitants, and the poet who walks its streets. The images of the city as a dreaming giant is kaleidoscopically blended with fragments of the wider world of which Paterson forms a part. The result has been judged as one of the truly significant American books, a work in the tradition of Whitman and Melville. As part of the structure of the work there are a number of references to the various elements that compose the melting pot of Paterson.

The poet William Carlos Williams was a bit of a melting pot himself.

His maternal grandfather, Solomon Hoheb, was a Sephardic Jew with roots in the Netherlands. Solomon's wife, originally Meline Hurrard, was of Basque descent, but had been raised in Martinique. Williams's mother had been born in Puerto Rico, where Solomon Hoheb had been a successful merchant. Williams's father was English. Williams himself was born in Rutherford, New Jersey, a small town near Paterson, where Williams would live and work as a physician for the rest of his life. During all those years in a small town, he was always open and public about his Jewish background, much to the chagrin of the rest of his family, particularly his brother Edgar.

Throughout *Paterson* there a number of references to Jews, both famous cultural figures and to nameless individuals.

On page 188 is a reference to Williams's old friend and associate, the novelist Nathanael West, though West is not mentioned by name, but as "an old friend, now gone." On page 211 appear these lines:

We shall not get to the bottom:
death is a hole
in which we are all buried
Gentile and Jew.

Both Gertrude Stein and Sigmund Freud are mentioned on page 222. On page 223 appears this image from the Holocaust:

recalling the Jew
in the pit
among his fellows
when the indifferent chap
with the machine gun
was spraying the heap
he had not yet been hit
but smiled
comforting his companions
comforting
his companions

On January 27, 1954, William Carlos Williams presented a reading of his poetry at a YMHA. Two years before this Williams had suffered a stroke. The following year, 1953, Williams had been hospitalized for severe depression. It was, therefore, with a note of triumph that Williams's wife remarked that Williams's reading of that day was the finest of his career.



350th Anniversary Medal of the Jewish Community in Amsterdam *by Samuel Matalon - Tel-Aviv*

This medal was issued in 1985 on the 350th anniversary of the Jewish community in Amsterdam, Holland, 1635-1985. Actually, Jews arrived in Amsterdam prior to 1635. They were Portugese merchants who came to the city about 1590. Amongst them were Marranos from Spain as well as Portugal. While they didnot wish to openly appear as Jews, the necessities of life had it's course. Slowly they built a synagogue, a Jewish burial ground, a Jewish school, and even a Jewish prnting house was founded by Menashe Ben Israel in 1626. Nine years later, the Jewish Community-Joodse Gemeinde was founded.

During the Nazi occupation of Holland, aproximately 13,000 Jews were sent to concentration camps. It is estimated that there are about 20,000 Dutch Jews living in Israel today, and that 12,000 Jews live in Holland.

The reverse of the medal depicts one of the former synagogues of the community. This synagogue was used up to 1943, when the Germans put an end to Jewish life in Amsterdam. On either side of the building appear the Jewish dates 5396-5747, equivalent to 1635-1985. The two Hebrew words below the synagogue translate to "In the City of Amsterdam."

On the obverse appears JOODSE GEMEINDE AMSTERDAM (NIHS) JEWISH COMMUNITY OF AMSTERDAM, the initials NIHS for NEDERALANS ISRAELITISHE HOOFSYNAGGE, which is the



official name of the community. There is a Magen David with a harp inside and the Hebrew letters Kof, Alef, Alef for the Kehila Ashkensait Amsterdam, Jewish Community of Amsterdam and the dates 1635-1985.

Mrs. Polak-Walvisch had the idea to mint this medal, which incidentally was designed by her husband Mr. M.H. Polak.

The late Dr. Arthur Polak, with whom I had the honor to correspond, was the premier collector of Jewish medals in Holland. He published a book, Jewish Medals in the Netherlands, listing 92 of these medals relating to Jews. In the preface, he wrote "I shall welcome any additions with gratitude" This beautiful medal is certainly an important addition to this book.

The Beautiful Field of Judaic Shares

by S. Matalon — Tel Aviv

The beautiful field of collecting Judaic material that has not been really discovered to this day is the field of Judaic financial documents — cheques, shares, debentures, stock certificates, bonds, etc.

At least ninety percent of Judaic items come from Israel (Palestine at the time) partly during the Turkish period of the Holy Land, and mainly during the British Mandate. Judaic financial documents outside Palestine are quite scare. We know of Judaic shares or cheques from Russia, France, England, Poland, Rumania, Lithuania, the U.S.A. even Manchuria, but those that have come to our knowledge are quite few.

There probably are quite a number of shares that belong to Jewish firms, but have nothing on them to confirm it — no Hebrews letter, no Magen David, or any other Jewish symbol. In that case, if their name is something like Goldenberg, or Dreyfus or Levy, we may guess that they are Jewish.

IMMIGRANT BANK PALESTINE-POLAND
LIMITED
Incorporated under the Companies Ordinance 1928
Capital L.P. 10,000, divided into 10,000 shares
of L.P. 1 each.

There is to certify, that
Mr. S. Matalon
of **Tel Aviv**
is the registered holder of 5 fully paid up Shares of L.P. 1 each, numbered from 3331 to 3335, inclusive of the IMMIGRANT BANK PALESTINE-POLAND LTD. subject to the Memorandum and Articles of Association (Basic).

Given under the Common Seal of the Company
This 12th day of November 1933

Directors:
Secretary: *[Signature]*

תעודת מניה
Share certificate
מספר 3331
Akcja

בנק העולים ארץ-ישראל-פלנד
עצמון מוגבל

רשום בתאגיד לפקודת המנדט הבריטית 1928
הון החברה 10,000 לירות א"י, מחולק ל-10,000 מניות
כל מניה לירה א"י אחת.

תקנה זו לראות ביד
הנשיא *[Signature]*
כ"ה טבת תרצ"ג
בנק העולים ארץ-ישראל-פלנד בע"מ
מספר 3331 עד מספר 3335
וישקדוהו מולקת בסימון בתאגיד ולתקנות של החברה
נתן הנחה ביום ה' טבת תרצ"ג
סגן נשיא: *[Signature]*
המנהלים: *[Signature]*

PRZEMYSŁOWY BANK PALESTYNY I POLSKI
S.A.
I gniazda 10000
Zarejestrowany zgodnie z rozporządzeniem o przedsiębiorstwach z o.o. 1928
Kapitał akcyjny, zwany L.P. podzielony na 10,000 (dziesięć tysięcy) po jednym funcie palestyńskim.
Należyty dokument dowodzący
Mr. S. Matalon
z **Tel-Aviv**
jako właściciel, że jest właścicielem 5 (pięciu) PALESTYŃSKICH PRZEMYSŁOWY BANKU EMIGRANTÓW S.A. o numerach porządku od 1. 3331 do 1. 3335, włącznie, oraz że wykażił pełną równowartość zgodnie z wymogami memoriału i statutu Towarzystwa.
Wydano i zarejestrowano zgodnie z Rozporządzeniem Tel-Aviv, dnia 12.11.1933
Za Zarząd: *[Signature]*
Sekretarz: *[Signature]*

בנק העולים ארץ-ישראל-פלנד בע"מ.
סכום הנחה: לפיכך חתומים בזה: *[Signatures]*
נתן הנחה ביום ה' טבת תרצ"ג
סגן נשיא: *[Signature]*
המנהלים: *[Signature]*

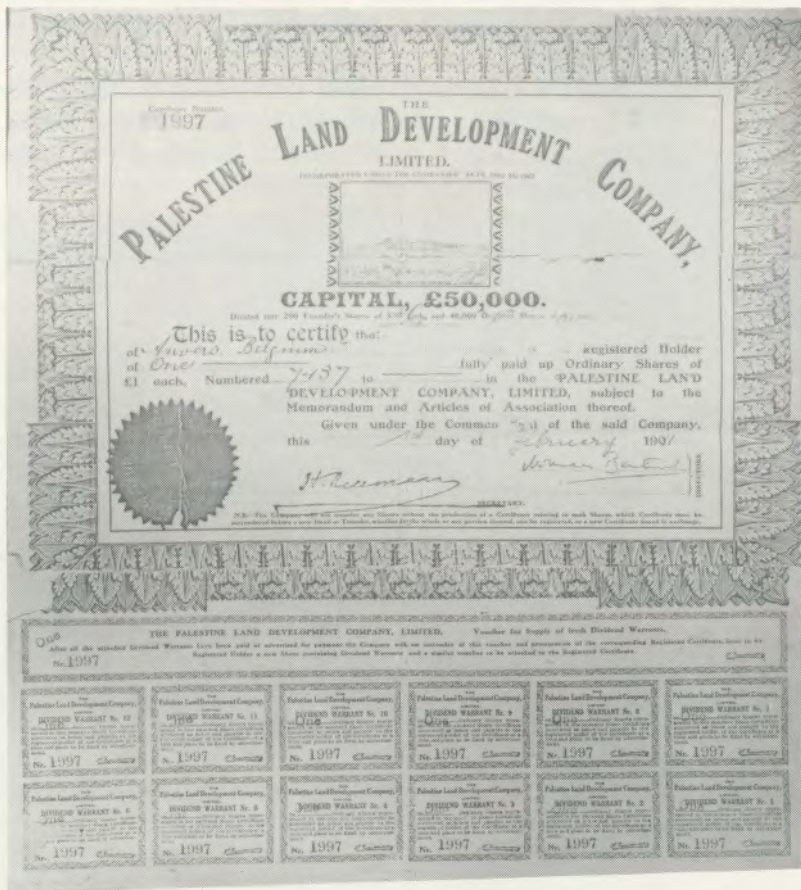
חלק מס 12 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 12.12. מספר 3331-0216	חלק מס 11 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 11.12. מספר 3332-0216	חלק מס 10 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 10.12. מספר 3333-0216	חלק מס 9 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 9.12. מספר 3334-0216	חלק מס 8 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 8.12. מספר 3335-0216	חלק מס 7 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 7.12. מספר 3336-0216
חלק מס 6 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 6.12. מספר 3337-0216	חלק מס 5 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 5.12. מספר 3338-0216	חלק מס 4 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 4.12. מספר 3339-0216	חלק מס 3 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 3.12. מספר 3340-0216	חלק מס 2 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 2.12. מספר 3341-0216	חלק מס 1 Kapitał Akcyjny S.A. בנק העולים ארץ-ישראל-פלנד בע"מ No. Akcja Bank Emigrantów S.A. 1.12. מספר 3342-0216

IMMIGRANT BANK PALESTINE-POLAND

IMMIGRANT BANK PALESTINE-POLAND. It was founded in 1920, then changed its name to ERETZ ISRAEL-BRITAIN BANK, and in 1974 came the end of it. The entire capital of the bank was 10,000 Palestine Pounds, divided

into 10,000 shares of 1 L.P. each. It may look ridiculous today, but things were different when the bank was founded back in 1920, three years only after Palestine was conquered by General Allenby.

This bank was founded for the purpose of helping Jewish immigrants who came to Israel (then Palestine) from Poland, and they came in growing number up to 1939. Between 1921-1936, the number of Jewish immigrants from Poland reached 632,000, and one third of them, came to Israel. In one year alone – 1935, the number arrived was 25,000-. These had the luck to survive the Holocaust, but unfortunately the number of Jews in Poland on the eve of World War II was the largest in Europe, and reached three millions and three hundred thousands. These shares were printed in three languages: Hebrew, Polish and English.



PALESTINE LAND DEVELOPMENT COMPANY

The shares of this company was issued in 1911, that is before World War I, so it must have been one of the earliest companies founded for the purpose of land developing in Palestine, especially if we bear in mind that it was only three years earlier, in 1908, that the Zionist Federation founded the HACHSHARAT HAYI-SHUV COMPANY for the purpose of acquiring lands and developing them for private and public settlement.

The capital of the PALESTINE LAND DEVELOPMENT COMPANY was £50,000 divided into 200 Founder's shares of £50 each, and 40,000 ordinary shares of £1 each. From the share itself we cannot tell where the offices of the company were, but it may be presumed was in England.



THE MACCABEAN LAND COMPANY

This is another land share certificate of the year 1924. This company too, we may presume, was founded in England. It is not mentioned on the share where it was founded. This company, with a similar character as the previous one, had a capital of £52,000, divided into 40 founders shares and 1,000 land shares of £50 each. Whereas the ordinary shares of the Palestine Land Development reached 40,000 and each at £1 only, here there are only 1,000 ordinary shares and each of them of a much higher value — 50 each.

Judaica Scripophily (Financial Documents) is indeed a fascinating subject, and one never knows when another item will turn up.

All along companies were founded with Zionist purpose of acquiring lands in Palestine, and developing them. In the shares of these companies we often find names of Jews that lived in the Diaspora, but wished to take part in the rebuilding of Eretz Israel. So we find shares that were brought by a Jew in Rumania, another by a Jew in Belgium, a third by a Jew from London, another by a Jew from Iraq, etc.

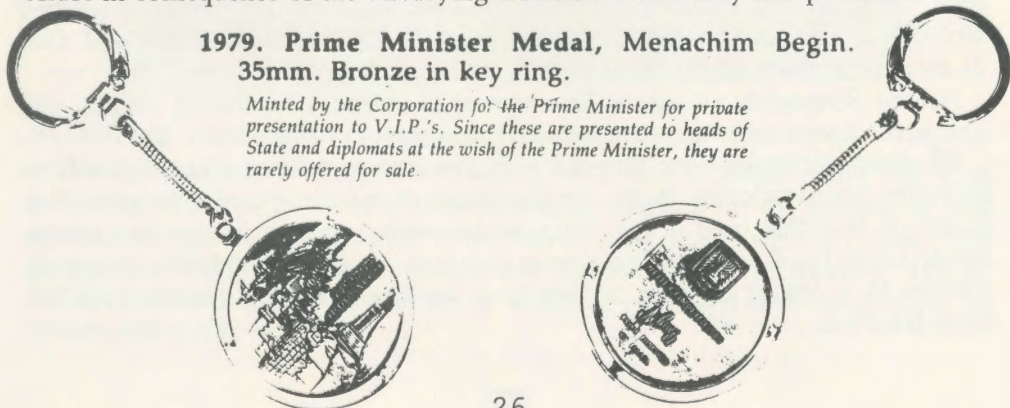
By ERMETE PIEROTTI

When the Keys of Jerusalem were in the Possession of the Jews in 1861

We all know, and the Arabs also are aware, that God said to Abraham, "Unto thy seed will I give this land," and repeated the promise several times to him, and to Isaac and Jacob. So fully do the Mohammedans believe this, that they keep a jealous watch over the tombs of these three patriarchs at Hebron, to prevent Jews from approaching and obtaining them as intercessors with God to restore to them their country. Every Mohammedan also knows that Jerusalem once belonged to the Hebrews, and was taken from them as a punishment for their infractions of the laws of the prophets Jacob, Moses, David and Solomon. Now on July 8th, 1861, the day on which the news of the death of Abdul Megid and the accession of Abdul Azis arrived at Jerusalem, the Jews waited with all formalities on the governor Surraya pasha, and requested him to restore to them the keys of Jerusalem, according to a right which they claimed on the death of one sultan and the accession of another. At the same time they brought forward such proofs of the justice of their demand, that the pasha did not refuse it, but referred it to his ordinary council, consisting of the mufti or chief officer of religion, the khadi or chief judge, and other persons of distinction, natives of the country. The decision was in favour of the Israelites, the whole council being aware that they were the ancient owners of the country. The ceremony was accordingly performed in the following manner. Said pasha, the general of the forces, accompanied by the officers of his staff, and some members of the council, and followed by a crowd of sight-seers, went to the Jews' quarter, where he was met with a deputation of that nation, and conducted to the house of the chief rabbi, who received the pasha at the door, and there was publicly presented with the keys. The pasha was then entertained with the utmost respect at the divan of the rabbi; refreshments, coffee and tobacco, were served, and then the rabbi (not having a garrison to defend the keys) restored them with many thanks to the general who was escorted back by the chief men of the Jews to the governor of the city, Surraya pasha, to give an account of his mission, and shew him that none of the keys were missing. So, in 1861, the Jewish nation possessed for one hour the keys of Jerusalem, which were delivered over to them by the Arabs in consequence of the unvarying tradition which they had preserved.

1979. Prime Minister Medal, Menachim Begin. 35mm. Bronze in key ring.

Minted by the Corporation for the Prime Minister for private presentation to V.I.P.'s. Since these are presented to heads of State and diplomats at the wish of the Prime Minister, they are rarely offered for sale.



The Little Runaway Who Helped Found a Nation

by Edward C. Rochette

THERE ARE A few shrines of sorts in Denver dedicated to the memory of the little runaway girl who sought to trade parental obstinacy for an education in the West. There is the house where she found haven—now relocated to the Auraria campus of Metropolitan State College; and then, her portrait is prominent among the enshrinees in the Colorado Women's Hall of Fame. That picture, incidentally, is the exact portrait that appears on the currency of Israel.

Biographical sketches of Golda Meir often fail to mention the two years, 1914-1915, the future prime minister of Israel lived in Denver. However briefly she called this mile-high city "home," Mrs. Meir was to write in her autobiography that "At all events, to the extent that my own future convictions were shaped and given form, and ideas were discarded or accepted by me while I was growing, those talk-filled nights in Denver played a considerable role."

When Golda Mabovitch graduated from Milwaukee's Fourth Street (elementary) School, there was no doubt in her mind that she would now attend the city's North Division High School. Her parents had other ideas, however. In their eyes, Golda was almost a woman; she would soon be 15 years old! Both father and mother saw little promise in further education. Her

father believed she should get a job; her mother had already found a future husband for her.

"An old man! Twice my age!" Golda's protestations fell on deaf ears. When her mother made up her mind, little could change it. But, the future prime minister, like her older sister, Sheyna, had inherited her mother's strong will.

In Russia, even before the Mabovitch family fled in the face of anti-Semitic pogroms, Sheyna had been a teenage social activist. Safe arrival in the United States did little to temper her activities on behalf of a Jewish homeland. Even the onset of tuberculosis and the need to be admitted to Denver's famed Jewish Hospital for Consumptives failed to diminish Sheyna's fervor. As she recuperated, her little home, just a stone's throw from the Denver Mint, became the meeting place for leading Zionists of the day. Here, almost every evening, they debated the anarchist philosophies of Emma Goldman and Peter Kropotkin, the role of women in society, and the future of the Jewish people.

On learning of Golda's problems at home, Sheyna invited her to come to Denver, live with her and attend local high school. Sheyna even sent a little of a scarce commodity called "cash" to help with the cost of a one-way railroad ticket.

For weeks, Golda saved her pennies, too. When she had accumulated money enough to purchase a one-way ticket, she slipped out of the house late one evening. She left her parents a note, thinking that by the time they would be reading it the next morning, she would be safely on a train headed for the freedom of an education in the golden city of the West—Denver. Little did Golda know that trains ran on schedules. Long after her parents had found her note, she was still sitting in the station in Milwaukee waiting for the next train to Denver. But her parents never thought of looking for her there until after she had boarded.

In Denver, in the evening after homework, her share of the housework and the part-time job she held to help pay her share of the expenses, Golda would settle in a corner and listen to the ritual political discussions. It never crossed her mind that someday she would be leader of a world state, but she knew from the debates that she would someday move to Palestine.

While in Denver, she met the man she would marry—Morris Meyerson, but even he was second choice to the Jewish homeland. When Golda Meir emigrated in 1920, she told Morris she loved him, but if he wanted to stay with her, he would have to follow her to Palestine. He did.

By Golda's junior year in high school, her parents had come to recognize her strong will. She returned to Milwaukee to complete her education and then went on to the Mil-

waukee Normal School (or the Teachers' Training College, as it was then known).

It is safe to surmise that had Golda Meir accepted the dictates of her parents, Milwaukee would have had one more Jewish mother and one foreign state might not exist as it does today. Her brief stay in Denver helped shape the world and the course of history. Her portrait on the currency notes of Israel is fitting recognition, for without her there might never have been a state to issue the notes.

Her Denver home has just been moved to the Auraria campus from another site. It is in the process of being remodeled into a museum dedicated to its most famous tenant. The Colorado Women's Hall of Fame lost its home in Denver's Penrose Club a few years ago. It has now been converted to a traveling exhibit—on view by request in schools and libraries across the state.

As for the currency, the notes with Meir's portrait reflect the times. Since her death in 1979, Israel has experienced all sorts of trials, including inflation. Shortly after she died, a new currency was introduced, based on the sheqel system. Currency was authorized to a high value of 50 sheqalim. A year later the highest denomination printed became the 100-sheqalim note. In 1982 a 500-sheqalim note had to be introduced; a year later a 1,000 sheqalim debuted. In 1984 two new denominations circulated—5,000 and 10,000 sheqalim. The latter, the highest value to date, bore Meir's portrait.

Failing to stem the tide of inflation, a new currency had to be substituted within a year. It required a devaluation of 1,000 old sheqalim for each "new sheqel." Since the largest note of the

new money was only 100 sheqels, Golda Meir's portrait on the currency was shorter lived than her stay in Denver, but the briefness of both fails to diminish the importance of each. •



The life of the 10,000-sheqalim note featuring Golda Meir's portrait was shorter than her stay in Denver.



Golda Meir, as Minister Plenipotentiary to the USSR, and the Jewish congregation in front of the Moscow Synagogue (1949)

French Jewish Banker Stands Up to Widespread Smear Campaign

By Michel Zlotowski

Two years ago, articles started to appear in newspapers in France, Italy, Peru, Switzerland, Mexico, and later in the United States linking Edmond Safra - a highly successful private banker, and scion of a famous Sephardi Jewish family - to money laundering for the infamous Medellin drug cartel in Columbia.

Safra immediately suspected a deliberate smear campaign with antisemitic overtones. He commissioned private investigators to look into the matter. What they uncovered may well have been the biggest smear campaign ever devised in the corporate banking world.

A front-rank institution, American Express, tried to derail a competitor, Edmond Safra, by previous unheard of means.

Last year, when Safra's investigators brought back the evidence of the attempted coup, James Robinson III, chairman and CEO of American Express personally called Safra to apologize, and sent him a check for \$8 million dollars for Safra's charities.

Edmond Safra's great-grandfather, who originally was from Aleppo, Syria headed a banking firm there with branches in Istanbul and Alexandria, both then part of the Ottoman Empire. In 1914, Jacob Safra, grandson of the first banker, and the father to be of Edmond, moved to Beirut, and in the 1920's started his own operation there, the Jacob E. Safra Bank.

Edmond, the second of Jacob's four sons (there were also four daughters) spent more time at his father's bank than at the Alliance Israelite Universelle School. His scholastic achievements are limited to a ninth-grade diploma. In 1947, at age 15, his father sent him to Milan to help take care of his bank's interest in this city. At 23, Edmond left Italy for Brazil, setting up the Banco Safra, owned today by two of his brothers, Moise and Joseph.

In 1956, he opened a new banking operation in Geneva, Switzerland, Sudafin, which later became the Trade Development Bank or TDB. This banking operation was sold to American Express in 1983 for \$550 million. In the early 60's, Safra opened up a bank in New York, The Republic National Bank.

Relations between American Express and Edmond Safra started to deteriorate as soon as the deal was closed for the sale of his bank to Amex. Safra's secretive temperament, related to conservative banking, clashed with the extrovert character of the Amex executives. He finally resigned as chairman of TDB-Amex in December 1984.

The smear campaign started once it became clear to Amex that Safra would open a Geneva branch of his New York Republic National Bank on March 1st, 1988, the day the moratorium imposing non-competition concluded between the two in 1983 would come to an

A four month investigation by a Reporter of the Wall Street Journal finally showed a few weeks ago, that the covert campaign to ruin Safra's reputation by spreading false rumors and planting articles in various newspapers throughout the world, had been overseen from the office of Harry Freeman, the Amex executive vice-president, and chairman Robinson's closest aide.

When the detectives hired by Edmond Safra and his lawyers came up with enough evidence against American Express, Amex decided to apologize to avoid a costly law suit and possibly eventual criminal charges that would have badly tarnished the image of their company. A week after the public apology, Freeman resigned from Amex..

The British weekly, "The Economist", in June 1989 described Safra's way of operating as "an oddity", since he does hardly any investment management. It said that "Mr. Safra had a deep distrust of the wims of the stockmarket. Rather, his business is concerned with pure banking, with the overriding principle being the safety of client's funds." (Editor's note: If only our American bankers would

31

adhere to these principles.) It also commented that he has "a specialized client list, consisting of mainly wealthy Sephardic Jews like himself. In private banking, ethnic ties matter for the obvious reason that people need to be comfortable with those to whom they entrust their wealth."

As a philanthropist, Edmond Safra's charities range from Jewish schools (including one being built on the French Riviera and named for him) to the International Red Cross, the Saint Pierre Cathedral in Geneva, the Great Hassan II Mosque in Casablanca, and donations for the education of Arab children in Israel.

Stories linking Safra to illicit operations still appear from time to time. The latest was a dispatch last June by AFP, the French news wire service. The agency retracted and apologized after a complaint by Safra's lawyers. Safra has no doubt that the operatives of the Amex scheme knew of a loose network of antisemitic newspapers, which would readily print whatever was harmful to Jews in general, and to a wealthy and powerful one in particular.

This story has been extracted from the article written by Michel Zlotowski, that was recently printed in the Jerusalem Post.

Editor's note: I am proud to say my wife and I maintain an account at the Safra Bank, Miami. I am not too happy now with my American Express charge card. When I purchased the Safra Bank cashier's check to use for the

numismatic illustration for this article, Happy-Chanukka banners were prominently displayed along with a Christmas tree.

In a surprise move, two members of the Safra family international banking family, purchased control of the First International Bank of Israel. Joseph and Moise Safra, besides owning Banco Safra in Berazil, are the owners of Safra Bank, Luxembourg, Safra Bank in the Bahamas, and New York based Safra National Bank. They also own a group of plants and businesses in the fields of insurance, industry, sales, agriculture and others.

The sale was completed recently after the Bank of Israel gave it's approval to the transaction. It is a positive sign for Israel, for the brothers decided to purchase the bank despite the continued crisis in the Gulf and the poor economic conditions that prevail.

The transaction forms a unique opportunity to advance business relationships, import and export, between Brazil and the State of Israel.

First International Bank of Israel has been the most profitable of Israel's five largest banks. It was established in 1972 by merging several smaller banks, and was expanded over the years by the absorption of additional smaller banks. The bank posted a net return on equity of 7.8 per cent per annum at the end of 1989, when it reported a net income of 39.3 million shekalim and total assets of 7.41 billion shekalim.

Second Temple, Third Temple, Temple . . ?

By **Abraham Rabinovich**

Jerusalem Post Service

It was, as the King of Siam was wont to say, a puzzlement: Two detailed but wildly conflicting eyewitness descriptions of one of the major public structures in antiquity, the Temple Mount.

The mishnaic tractate *Midot* described the mount, for instance, as having one gateway from the west. The historian Josephus described it as having four gateways from the west. The size of the mount given by Josephus is twice that given in *Midot*. It is, scholars have said, as if the two sources were describing different structures.

And so they were, says archeologist Dan Bahat.

In a far-reaching reassessment of finds made in the course of digging a tunnel along the length of the Western Wall of the Temple Mount after the Six Day War, Bahat has drawn some astonishing new conclusions about the shape of ancient Jerusalem.

These include the finding that the Second Temple complex built by Herod was really the fourth such complex, not the second, and the realization that 100 densely built-up dunams in the center of the Moslem Quarter are floating on a sort of magic carpet consisting of immense substructures whose existence was hitherto unsuspected. (Bahat also identified



The southern area of the Temple Mount. The steps at right led to the Temple built by King Herod, circa 100 BCE. The ascent to the two gates facing south was a mixture of wide and narrow steps, to hinder people from frivolously running at this holy site.
Photo by Israel Sun

Israel's 16th Anniversary of Independence Coin 5724-1964

Israel Museum, Jerusalem

Replica of the capital and part of a pillar, of the 7th of 8th century BCE, found at Ramat Rachel on the outskirts of Jerusalem, in the proto-Aeolic Phoenician style which was introduced by foreign craftsmen engaged for the construction of the Temple of Solomon. On the pillar, in three lines, the name "Israel" in Hebrew and in Arabic, with the year 1964 and its Hebrew rendering. The nominal value "5 Israeli Lirot" appears in Hebrew on the upper right.



"the cave" which had served as the central Jewish prayer area in Jerusalem before the Western Wall came to fill that role.)

The tunnel which has struck such a rich archeological lode was for two decades little more than a curiosity, if not a private joke, to serious scholars.

It had been launched as a semi-secret project by the Ministry for Religious Affairs with mysticism, rather than scientific exploration, in mind.

Having returned to the Western Wall in 1967 and cleared the adjacent "Wilson's Arch" hall of debris — exposing in the process a large additional section of the wall — ministry officials came up with the notion of driving a tunnel another 300 meters to the north to expose a strip of the wall for its entire length of 488 meters. (The prayer area known today as the Western Wall, which acquired its sanctity only in the Middle Ages, is an 80-meter wide section of this western support wall of the Temple Mount.)

The Antiquities Department granted permission for the excavation, apparently as a sop to head off interference by rabbinical elements with the massive archeological excavations being carried out at the southern end of the Temple Mount under the direction of Prof. Binyamin Mazar. Archeologists exercised a random supervisory capacity over the ministry dig in the tunnel, but not on a closeup, daily basis.

Closed to the general public, the tunnel became the private domain of the ministry. The rabbi of the Western Wall, Yehuda Getz, would rise before dawn each day and unlock the tunnel gate to pray by himself at a point reckoned to be opposite where the Holy of Holies had stood in the ancient temple.

Dignitaries and special groups would be invited for tours to marvel at the length of the wall still intact under the present street level and at the beauty and massiveness of the 2,000-year-old Herodian stones.

Five years ago, Bahat took it upon himself as Jerusalem district archeologist to examine the tunnel afresh. This study has suddenly changed the tunnel from a mystical realm to one of Israel's prime archeological sites — one that illuminates major aspects of the history of ancient Jerusalem.

Near the tunnel's northern end are Hasmonean remains, including a large aqueduct that brought water to the Temple Mount. That aqueduct was cut by Herod more than a century later when he rebuilt the mount. The Hasmonean structures, says Bahat, are the first pre-Herodian remains ever found in direct association with the Temple Mount and provide the first clear evidence of the changing shape of the mount over the centuries.

"We read in the *Book of Macabees* that the Hasmonean rulers — Judah, Jonathan, Simon, their nephew John Hyrcanus the First purified the Temple and raised the walls, fortified the city, etc. We've never known what they were referring to. Now we know."

The Temple Mount, originally built by Solomon about 970 BCE as a platform for the First Temple, had a roundish shape that conformed to the hilltop site purchased by Solomon's father, David. This Temple was destroyed by the Babylonians in 586 BCE. Half a century later, when the exiles returned from Babylon, they rebuilt the Temple and the Temple Mount in the same shape as the original.



Special Coin Issue 5727-1967
The Victory

The Temple Mount – State Medal, 5742–1982

Reverse

A reconstructed three dimensional map of Jerusalem discovered in the floor mosaic of a 6th century church ruin. Jerusalem and her walls are shown together with the spires and representative buildings. (The Temple Mount area is seen on the upper part of the map.) The legend "Jerusalem" in Hebrew and English.



This, strictly speaking, was the Second Temple. But that title, dignified by capital letters, is generally reserved for the complex built 400 years later — in the 1st century BCE — by Herod. He doubled the size of the Temple Mount and embellished the Temple itself so that the complex was considered by contemporaries as the most magnificent in the ancient world, including Athens and Rome.

What the tunnel has now told us, says Bahat, is that there was another Temple Mount between the one rebuilt by the repatriates from Babylon and Herod's.

"The Hasmoneans changed the shape of the mount from round to square," he says. "Only now do we understand that."

It was this Hasmonean Temple Mount from the 1st to the 2nd centuries BCE that is described in the Mishna, says Bahat. In redacting the Mishna in the 3rd century CE, says the archeologist, Rabbi Yehuda Hanasi had relied on a centuries-old text that antedates Herod's Temple. The redactor fortunately did not attempt to change the text to conform with what was known from later works. It was Josephus, who lived in the 1st century CE and witnessed the destruction of Herod's Temple, who gave us the description of that later structure.

The tunnel and the complex of high-ceilinged halls uncovered in the excavations have also illuminated a fascinating aspect of Islamic Jerusalem that apparently not even Moslem scholars were aware of.

When the halls began to emerge in the 1970s, their purpose was a subject of wide-ranging speculation, medieval marketplaces being among the foremost theories. By carefully dating the stone courses in the underground complex and matching them to the known history of their periods, Bahat believes he has been able to identify the builders and their motives.

Bahat begins his tale standing on the Western Wall plaza which, he notes, lies in the

once-deep Central Valley that separated the Temple Mount from the Upper City of Jerusalem, today's Jewish Quarter.

The line of structures defining the northern end of the plaza marches across the valley in a straight line that defies the U-shaped topography beneath. The buildings are 200-600 years old, but the line they lie on was established 2,000 years ago by the Hasmoneans, and then by Herod, who used the bridge as an aqueduct to bring water from Solomon's Pools to the Temple Mount via the Upper City.

"They didn't know the principle of a siphon, so they built an aqueduct."

The bridge-aqueduct was destroyed by the Jews in 67 CE at the beginning of "The Great Revolt" against the Romans. They did this in anticipation of the capture of the Temple Mount so as to prevent the Romans storming the Upper City across the bridge. This precaution proved itself, at least for a limited period, when the Romans did capture the Temple Mount three years later and the defenders in the Upper City were able to hold out for another month.

It was the Moslems, after they took Jerusalem in the 7th century, who rebuilt the bridge to bring water again to the Temple Mount, now sanctified as a Moslem holy place.

Where the Jews had needed water to clean the remains of animal sacrifices from the temple altar, the Moslems needed water for personal ablutions before entering the Dome of the Rock and al-Aksa Mosque. The bridge was still described as a free-standing structure in 1225. Sometime later in that century, however, the Moslem rulers made a drastic change.

The Crusaders had ruled the city for close to a century and been driven out, but there was fear that they might come back. In a spirit of militant Islam and religious euphoria, believes Bahat, the Mameluke rulers from the 13th to the 15th centuries engaged in a far-reaching building program on the Temple Mount and its approaches.

The bridge became a street — today's Street of the Chain — flanked on either side by houses raised up by the same kind of tall substructures that had supported the bridge. The substructures rise as high as 12 meters, the equivalent of three stories. In time, fully a tenth of the Old City, about 100 dunams, would be thus raised to support the houses, religious academies and mosques constructed in this area west of the Temple Mount.

By raising this neighborhood, says Bahat, the builders were providing facades overlooking the Temple Mount and direct street-level access to the mount which previously had towered over these approaches from the valley. It was these substructures that were uncovered in the excavations north of the Western Wall, not Crusader or Islamic marketplaces.

Midway down the tunnel, Bahat points to a concrete patch that breaks the sweep of the Herodian stones with their distinct margins and beautiful dressing. This, in Herodian times, had been one of the four gateways from the west, leading up to the mount by a stairway from street below.

About 120 years ago, the indefatigable British explorer Charles Warren had discovered the gateway from the upper end. Exploring the cisterns on the Temple Mount, he found one that was inclined to the west, and deduced that it was the blocked-in end of one of the gateways mentioned by Josephus.

This closed-in gateway, now called Warren's Gate, also figures in medieval Jewish history. Barred from entering Jerusalem by Roman and Byzantine rulers, the Jews were permitted back by the Moslems, but not onto the Temple Mount.

Warren's Gate and the steps inside were the closest they were permitted to approach. This area became the site of the central synagogue for some 350 years before the arrival of the Crusaders, who killed off Jew and Moslem alike.

Letters found in the Cairo Geniza tell of this synagogue, which was called *Hame'ara*, the cave. However, when the Mamelukes embarked on their massive building program after the defeat of the Crusaders, the gateway was hidden beneath the superstructures.

It was only then, in the 13th century, that the Jews began praying at the open stretch of wall to the south which we know today as the Western Wall. Before that, this part of the Temple Mount wall had enjoyed no special sanctity. It is not clear why the Moslems had not covered over this stretch of wall with raised buildings

The ghost of Warren, one of Bahat's heroes, is encountered at the southern and northern ends of the tunnel which touch on areas the young engineering officer had penetrated by digging shafts. The Hasmonean viaduct through which the visitor now walks at the northern end of the tunnel was a dark, foul-smelling sewage channel when Warren floated down it on a door serving as a raft while he examined the stones in the light of a magnesium torch and made sketches.

At this end today, the visitor finds himself treading for some 20 meters on the broad paving stones of the Herodian street which ran along the Western Wall of the Temple Mount. Two original stone columns still flank the street, apparently part of a colonnaded portico. Nearby is the quarry in which many of the massive stones for the mount were dug, including the largest worked stone ever found in Israel — weighing some 370 tons and measuring 12.5 meters long.

Visitors can see the stone in place in the wall, part of a "master course" of monumental stones inserted by Herod's builders to give stability in the event of an earthquake.

An exciting find explored by Bahat is a sub-chamber that has turned out to be part of an original Herodian building.

"I believe," he says, "it was a public building associated with the Temple Mount, perhaps the royal archives or a court. This may be part of a larger complex of public buildings, and there may be other remains nearby."

Bahat was dismissed last year as district archeologist by the newly appointed head of the Antiquities Department, Maj. Gen. (res.) Amir Drori, in what is described by insiders as a personality dispute. He is due to be named as archeological adviser to Minister for Religious Affairs Zevulun Hammer.

Bahat hopes that visits to the tunnel by groups can begin around Pessah on a limited scale. Moslem authorities have objected to opening access to the Via Dolorosa at the northern end of the tunnel, which means that all who enter must return on the same narrow walkway. Bahat is optimistic that a solution to a northern gateway will eventually be found.

The Islamic authorities had been in great fear of what the Jews were doing down below the Moslem Quarter over the years, particularly when part of the building housing the Supreme Moslem Council showed cracks.

"We would have been just as nervous if the situation were reversed," says Bahat, who is

careful not to offend Arab sensibilities. To reassure the Moslem authorities, Bahat offered them frequent tours of the site.

The fact that the tunnel was being pushed through substructures rather than the foundations of the buildings themselves meant that there was little damage to the buildings above, says the archeologist.

Moslem suspicions were stirred a decade ago when workmen digging the tunnel accidentally broke through the walled-in gateway which had served as the medieval synagogue. Although this Jewish connection was not known until Bahat recently discerned it, then-chief rabbi Shlomo Goren attempted to enter the breach, reportedly to sound a shofar and establish a Jewish presence beneath the Temple Mount.

If he thought he could do it without the Arabs being aware of it, however, he was mistaken. Workmen apparently repairing a cistern beneath the mount rushed into the breach, and there was a free-for-all between them and Jewish nationalists in the tunnel before police arrived.

That subterranean struggle between religious Moslems and Jews beneath the Temple Mount, a few dozen meters from the site of the Holy of Holies, appeared to those witnessing it to symbolize the essence of the Israel-Arab

dispute. The breach is now sealed with concrete.

When he became minister for religious affairs, Hammer decided to remove the tunnel area from rabbinical monopoly and to back a scientific examination of the site. He has now established an inter-ministerial Directorship of the Western Wall to oversee development of the subterranean area as a site for visitors.

Except for the hall directly adjacent to the Western Wall, which has been used for prayers for two decades, the rest of the subterranean area will not be a prayer area, says Bahat.

"We must be very careful not to make this into another site for religious practice, even though it remains a holy site and male visitors will be obliged to cover their heads. We want to make this a site where the non-religious Jew can also see his point as a Jew expressed.

"The idea is that the Western Wall area should be a unifying element, not a dividing element. We are not going to make this a big synagogue. We also want this to be a place where non-Jews will come, Christians and Moslems, and where in a subtle way everybody will be able to look and see his own place in this story."

That story, thanks to this odd tunnel and a patient archeologist, is getting more interesting all the time. □



RECONSTRUCTION OF THE TEMPLE AREA AS IT WAS IN SOLOMON'S DAY, B. C. 1000

Divvyng Up the Drops

by D'vora Ben Shaul

Israel is a thirsty land. It has neither the snow-fed rivulets and rivers of Lebanon or the well-watered plains of Iraq that nourished the flourishing civilization of Babylon. Rainfall is scant at the best of times and droughts are common. The "former rains and the latter rains" as promised in the Bible are often late and some years are markedly absent.

From earliest recorded history, years of drought and crop failure brought about mass migration of the human population. Had it not been for drought, Jacob and his children would never have needed to sojourn in the Land of Goshen in Egypt and a different history might well have been written.

Politics has always become intertwined with the issue of the region's scarce water supplies. The book of Kings records that several years of drought brought King David to the drastic move of executing all of the surviving sons and grandsons of his predecessor, King Saul. Times of drought are restless times, no less so today than then and water remains one of Israel's most serious problems and one of the region's most eruptive political issues.

When a drought hits, the public turns its attention to the barren, rocky shore of the Sea of Galilee (the Kinneret). The edges of this 68 square-mile lake recede as it loses water faster than it is replenished.



Historical Sites
Five Sheqalim Coin

Actually, the Kinneret supplies a bare one-third of the water used each year in Israel, but the lake is a visible symbol of a persistent problem. Although the underground water table is also low and the aquifers are drying up, this is out of sight and therefore largely out of mind for most people. The Kinneret is reality.

Of the more than two billion cubic feet of water consumed in Israel annually, some 700 million come from the Kinneret through the National Water Carrier. This is water that previously flowed out of the lake via the Jordan River and down to the Dead Sea. The diversion of this water has naturally affected both the Kinneret and the Dead Sea. The Beit Shean water carrier, drawing its water from the Jordan River, provides another 12 percent of the nation's yearly consumption. The remainder comes from the Yarkon River, from artesian wells and from the capping and diverting of natural springs. A small amount is derived from rainfall catchments, mainly in the Golan Heights and some parts of the Galilee.

Due to this winter's low rainfall and the resulting dangerously low water table and shrinking Kinneret, Mekorot, the national water company, and the water commissioner announced a 20 percent reduction in water supply for the coming year. Not surprisingly, each sector hit by the cuts – domestic, industry and agriculture – is convinced that it should be someone else that must do without. As water is also a necessity for wildlife, nature protection authorities fear that they will be the ones to bear the brunt of the shortage. As a result, heated political lobbying is already under way.

Most vociferous is the agricultural sector. It is here that the political nature of water distribution in Israel becomes most obvious. For the country's first 30 years the agricultural sector, and especially the kibbutzim, needed no lobby. A Labor government was in power and the kibbutz was one of Israel's most sacred cows. In fact, most of those holding political power hailed from a kibbutz or other agricultural background. No one questioned

"Mekorot Water Company" Medals



that the country's first priority, in terms of water distribution, was the green fields that had come to symbolize the reclamation of the land.

The agricultural sector thus got the lion's share of water allocations; and if the kibbutzim also used this cheap, subsidized water for their swimming pools, communal lawns and developing factories, no one blinked. Even when private industry, paying premium water rates and struggling with less than optimal allocations, argued that the kibbutz factories were unfair competition, legislators turned a deaf ear.

But in recent years, as cheaper labor costs in other warm countries have created a highly competitive market, particularly for out-of-season crops in Europe, and the influence of the European Community has grown, many people have started to question the wisdom of the significant water allocations to the two percent of the population the kibbutz-

im represent. ("It doesn't matter how green your parsley is, Israel cannot support itself by growing parsley," according to the Likud's David Levy.) Another issue being raised is whether water-guzzling cotton, a subsidized crop in a falling market, is economically viable to the nation as a whole, even if it is worthwhile to the kibbutz cotton growers.

Israel's rapidly expanding industrial complex has a growing need for water as well. With the arrival of large numbers of Soviet Jews, urban domestic use will inevitably rise. The question on everyone's mind is, where will the water come from? Industry can make an effort to eliminate waste, agriculture will have to cut back on its consumption, and domestic users must be educated to conserve water. But in the Middle East, this is not a problem that can be solved by showering with a friend.

Israel has currently reached its limit of available water. Much vital water reserve

has been lost. Pollution by agricultural nitrate fertilizers has brought about the capping of more than 100 wells in the coastal plain. Further, pollution by fertilizers, pesticides and oil products has finally forced the admission by the Environment Ministry of the impaired state of the country's drinking water.

Unfortunately, Israel alone cannot protect its water sources, since 280 square miles of the 1,100 square-mile catchment area of the Kinneret is in Lebanon. In addition, Syria's diversion of waters from the Vazani River, which feeds the Yarmuk, a vital source for Israel, and Jordan's diversion of the Jordan River, have further decreased the water supply flowing into Israel.

Many plans have been discussed for obtaining extra water but so far all are still on the drawing board. Desalination of sea water, for example, is not yet feasible on a large scale. Other suggestions include covering the Kinneret with plastic to prevent the annual loss of 300 million cubes of water to evaporation. That this would turn the lake, with its 20,000-ton biomass of plankton and an immeasurable biomass of other living creatures, into a slimy sludge pond did not seem to occur to the originator of the idea. Another possibility involves the towing of large icebergs, covered with a protective shield to slow melting, from the polar areas to special shoreline catchments from which the water could be pumped off as it melts. This is technically possible but at this stage both uneconomical and possibly environmentally undesirable.

In view of the highly political nature of water issues within Israel together with the other complicating factors, many Israeli planners look northward. The amount of water that daily pours into the sea from the Litani River, a few miles into Lebanon in the Israeli-controlled security zone, is equal to Israel's total water needs. Knowledgeable people in the government and the military say that former Prime Minister Menachem Begin had water in mind as a consideration while planning the 1982 invasion of Lebanon. Once a friendly power headed the Lebanese government and a peace treaty was signed, Israel could dam the Litani and build a hydroelectric station. This would allow Lebanon to vastly improve living standards in its underdeveloped



W. Braun

The National Water Carrier: supplying a thirsty land

south and Israel would buy the water that came over the dam. But, as one leading politician said, "It was a great plan but it didn't hold water."

Nevertheless, many speculate that Israel will never leave the security zone in southern Lebanon because of the Litani as much as because of terrorist infiltration. Some Arab sources have already accused Israel of pumping water from the Litani, though this has been officially denied. Any move to gain access to these waters would clearly provoke an immediate reaction from Syria, Lebanon and probably Iraq and Egypt as well. In the meantime, the religious pray for rains in their season and the rest of the population just cross their fingers and hope for the best. Two or three winters of record rainfall will not solve the basic problem of providing sufficient water to all sectors, but it would take the pressure off.

Greater New York Numismatic Convention



SPRING MEETING

May 1, 2, 3 & 4, 1991

OMNI PARK CENTRAL HOTEL

7th Ave. & 58th St. New York City

HELD SIMULTANEOUSLY WITH

AMERICAN ISRAEL NUMISMATIC ASSOC. CONV.



MAY 1 - PHOTO I.D. & SET-UP COMMENCES 8:30 A.M.

DEALER TO DEALER

10:00 A.M. WED.

PUBLIC HOURS:

WED. MAY 1, 2:00 P.M. - 7:00 P.M.

THUR. MAY 2, 12:00 N - 7:00 P.M.

FRI. MAY 3, 10:00 A.M. - 7:00 P.M.

SAT. MAY 4, 10:00 A.M. - 3:00 P.M.

3-AUCTIONS-3

***Stacks*® : May 1, 2 & 3 - 7 P.M. - U.S. & Foreign**

Ancients Auction - May 3 - 10:00 A.M.

Medals / Exonumia - May 3 - 2:00 P.M.

CONVENTION FEATURES:

**U. S., FOREIGN, ANCIENTS ARCADE, MEDALS / EXONUMIA HALL, MEETINGS,
EDUCATIONAL FORUMS, FREE NUMISMATIC NEWSPAPERS & LITERATURE, EXHIBITS,
YOUNG NUMISMATISTS LED BY LARRY GENTILE, SR.**

**SPECIAL CONVENTION RATES AT HOTEL
FOR INFORMATION & RESERVATION FORMS:**

Moe Wainschal

P.O. BOX 277

ROCKAWAY PARK, NY 11694 - 0277

(718) 634 9266

FREE ADMISSION & SHEKEL TO ALL REGISTERED VISITORS

**EXCLUSIVE TRAVEL AGENCY: M & M WORLD TRAVEL
PAUL WHITNAH - CALL 1 800 284 8215**

Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts its Public Auction Sales in New York City—"The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack, Norman Stack or Lawrence Stack



123 West 57th Street, New York, N.Y. 10019
(212) 582-2580

America's Oldest and Largest Rare Coin Dealer